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views of the various bodies claiming the Christian name, and their apparently irreconcilable antagonisms. When Anglicans are ready to give up holy orders, and Romanists to abolish the authority of the pope, and Puritans to lay aside their Presbyterian Calvinism, and the sectaries (Independents, Baptist, etc.) to yield their congregationalism, then a few of the more formidable obstacles to Christian union will have been removed. It cannot possibly be that these diverse tenets are warranted by Holy Scripture, and until Anglican interpreters can expound the sacred volume more convincingly, it is probable that Christians of various names will abide in their present churches. The party divisions which are just now agitating the Establishment are not likely to accelerate the movement toward that particular fold. The student who wishes a lucid Anglican exposition of the opinions which divided the religious factions in the period of the English Reformation will do well to consult the pages of Professor Collins.—*The History of the Reformation of Religion within the Realm of Scotland.* By John Knox. Edited for popular use by C. J. Guthrie, Q.C., with notes, glossary, index, and fifty-six illustrations. (London: Adam & Charles Black, 1899; pp. xxvii + 364; \$2.50.) The title sufficiently indicates the character of this edition of Knox's *Reformation*. For the first time we have this "hasty and strangely interesting, impressive, and peculiar book" in a single volume, in modern spelling, punctuation, and paragraphing, in division into chapters, with helpful notes, illustrations, glossary, and index, and at a moderate price. Mr. Guthrie is entitled to the gratitude of the public for this most admirable piece of editing.—ERI B. HULBERT.

*Introduction à la Dogmatique.* Œuvres posthumes de P.-F. Jalaguier. Publiée par Paul Jalaguier, avec une préface de M. le Pasteur A. Decoppet. (Paris: Librairie Fischbacher, 1897; pp. xxiii + 673; fr. 10.) This introduction to theology by a great French teacher of the last generation is a posthumous work prepared for publication by the author's grandson, as a labor of love, and at the instigation of former devoted students. The titles of its eight chapters will briefly indicate the substance of the book: religion, theology, general revelation, authenticity of the New Testament, Christian revelation, inspiration of the New Testament, use and authority of the Scriptures, principles of theology. Add to this the following from the preface by Decoppet, and the author's point of view can be easily and accurately conjectured by the reader: "He has been in no sense an

innovator. Rather, he has taught the peril of innovation. He has attached his name to a single method, to a particular system. He has not even freshened the formulæ of traditional orthodoxy by personal and original insight into the great Christian doctrines. Essentially conservative, he has given himself to calling back the theology of his time, which had wandered into the dangerous paths of an excessive subjectivism, to the objective and scriptural method of the elder reformers." Accordingly, the work is an able reflection of the polemics and tenets of the orthodoxy of the Reformed church of French Protestantism.—GEORGE B. FOSTER

*Religion und Christentum.* Von Dr. Paul Ewald. (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1898; pp. 39; M. 0.75.) After an extended examination and criticism of various definitions of religion the author submits his own: that religion is man's affirmation of the supersensuous, and that such affirmation has a potent influence upon his conduct. He maintains that Christianity meets man's requirements fully, that it is not one religion among many, but is the ideal religion founded upon a supernatural divine revelation. The treatment of the subject is technical rather than popular.—A. J. RAMAKER.

*Wesen und Wirkung der Taufgnade.* Von Dr. Hermann Cremer. (Gütersloh: Druck und Verlag von C. Bertelsmann, 1899; pp. 20; M. 0.30.) The tract is a defense and explanation of baptismal regeneration, or rather baptismal grace and forgiveness. The divinely instituted symbol must convey what it symbolizes, the washing away of sins. The author says, if we understand him correctly, that regeneration consists in forgiveness rather than the impartation of the power of a new life. Children need baptism because their human nature is sinful. The fact that they show no signs of faith need not deter, for there is a difference between faith before and faith after baptism. The tract is popular in character, probably intended to allay the feeling that infant baptism is useless.—*Erkennen und Schauen Gottes.* Beitrag zu einer neuen Erkenntnislehre für Theologen und Nichttheologen. Von L. Weis. (Berlin: C. A. Schwetschke und Sohn, 1898; pp. xv + 230; M. 3.) (= Heft 4 and 5 of "Beiträge zum Kampf um die Weltanschauung.") The author is not a theologian, but a scientist, who has published a text-book on mineralogy and chemistry. He is impressed with the conviction that the contrast between rich and poor in regard to material goods is paralleled by a similar contrast in regard to the